

Sharh Aqeedat ul-Waasitiyyah

Shaykh Salih al-Fawzaan

Trans. Abu 'Iyaad Amjad Rafiq

Part 1: The Basmalah

Text:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allaah, the One Full of Mercy, Ever Merciful (to His creation)

Explanation:

"The author (rahimahullaah) began his book with the basmalah in imitation of the Mighty Book (the Qur'aan) in which the basmalah occurs at the beginning of every surah with the exception of Soorah Baraa'ah and also in imitation of the Prophet (sallallaahu alaihi wasallam) in that he used to begin his letters with the basmalah.

His saying (**In the Name of Allaah...**): The baa is for seeking help and ism in the language is something which denotes a sense or a meaning. The grammarians (of the Arabic language) say: That which designates a meaning in itself and is not linked to any time period.

And (Allaah) is a proper name for the Sanctified Self (Adh-Dhaat al-Muqaddasah) and its meaning is: The One Who has Uloohiyyah and Uboodiyyah over all His creation. It (Allaah) is derived from allaha, yu'allihu, alooха (He was deified, He is deified, deification) with the meaning: He was worshipped, He is worshipped, and Worship (ubida, yu'badu, Ibaadah). So (Allaah) is a deity with the meaning: One who is worshipped.

And (**Ar-Rahmaan ar-Raheem**) are two great names from among His Beautiful Names which give evidence to his possessing Rahmah (mercy) as a characteristic and attribute in a manner which befits His Majesty. (Ar-Rahmaan) is the possessor of (that) mercy which is general (and operational) for the whole of creation. And (Ar-Raheem) is the possessor of that (mercy) which is specific for the Believers as occurs in His saying: *And He is Ever-Merciful to the Believers*" [Ahzaab 33:43]

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Part 2: Religion of Truth and Guidance and the Two Testimonies

Text:

الحمد لله الذي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينُ الْحَقِّ لِيُظَهِّرَهُ عَلَى الْدِينِ
كُلِّهِ وَكَفَىٰ بِاللَّهِ شَهِيدًا.

وَأَشْهُدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ إِقْرَارًا بِهِ وَتَوْحِيدًا.

وَأَشْهُدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ صَلَّى اللَّهُ عَلَيْهِ وَعَلَىٰ أَهْلِهِ وَصَحْبِهِ
وَسَلَّمَ تَسْلِيمًا مَزِيدًا.

All Praise be to Allaah who sent His Messenger with the Guidance and the Religion of Truth that He may make it victorious over all other religions. And sufficient is Allaah as a witness (over this). And I testify that none is worthy of worship except Allaah alone, and there are no partners to Him {confirming this with certainty and being sincere}. And I testify that Muhammad is His servant and His Messenger, may Allaah send prayers upon him, his Companions, his family and give them increased and abundant greetings

Explanation:

This beautiful treatise begins with this sermon which contains the praise of Allaah, the two declarations (of faith) and the sending of prayers and peace upon His Messenger in agreement with the Messenger's (sallallaahu alaihi wasallam) ahaadeeth and sermons and acting in accordance with his (sallallaahu alaihi wasallam) saying: "Every matter of importance which is not begun with the praise of Allaah is cut off." Reported by Abu Daawood and others. It is also reported: "... with Bismillaahir-Rahmaanir-Raheem...", and the meaning of 'cut off' is: Devoid of blessing. The author joined the two narrations of the hadeeth together (acting in

accordance with them) because beginning with 'Bismillaahi' is essential and beginning with the praise of Allaah is relative and supplementary.

His saying (*All Praise be to Allaah...*): The Alif and the Laam (the definite article) is for comprehensiveness, meaning that all commendable acts and praises belong to Allaah by right of possession, and entitlement. Al-Hamd in the language means: Commendation, praise (of someone) on account of his beautiful characteristics and good and excellent actions. Its usage: An action which makes known the magnification of the one who bestows bounties and favours for the reason that he is the bestower of favours and bounties. It is also the opposite of Dhamm which is reproach, criticism, disparagement.

(...to Allaah...): The explanation of this lofty and sublime word has already preceded.

(...Who sent His Messenger...): Allaah, Free from all imperfection, is praised for His favours which cannot be counted. The most splendid of these favours is that He sent His Messenger, Muhammad (sallallaahu alaihi wasallam). The word Rasool in the language means someone who is sent with a written communication or message. In the Sharee'ah: It is a man who is inspired with a law and is ordered to convey it.

(...with the Guidance...): This means beneficial knowledge and this is everything the Messenger (sallallaahu alaihi wasallam) came with of truthful information (of past and future events), commands, prohibitions and all the other useful laws and commands.

And guidance is of two types:

The First Type: Guidance with the meaning of notification (dalaalah) and explanation (bayaan). Included in this type is the saying of Allaah the Exalted:

As for Thaamood, we showed and made clear to them (the Path of Truth) but they preferred blindness to guidance. [Fussilat 41:17]

And this (first type of guidance) is what the Messenger (sallallaahu alaihi wasallam) stood to establish as occurs in His speech:

And verily, you guide to a Straight Path. [Shooraa 42:52]

That is you indicate and explain the straight path.

The Second Type: Guidance with the meaning of inspiration and success and this has been denied for the Messenger (sallallaahu alaihi wasallam). None has power over it except Allaah as occurs in His speech, the Exalted:

Verily, you (Muhammad) do not guide whom you like, but Allaah guides whom He wills and He knows best those who are guided. [Qasas 28:56]

(...and the Religion of Truth...): This is (what contains and compromises) the righteous action. The word 'deen' is used and can mean recompense, reward as occurs in His saying:

Master of the Day of Judgement (Recompense) [Faatihah 1:4]

And it can also be used with the meaning submission (khudoo') and compliance (inqiyaad). The annexation of religion (deen) to truth (haqq) is like the annexation of that thing which is being described to the characteristic it is being described with. That gives it the meaning: The True Religion.

Haqq is a verbal noun with the meaning of established, proven and necessary, indispensable. Its opposite is Baatil (falsehood).

(...that He may make it victorious over all other religions...): Meaning that He will make it predominate and rise over all other religions with proof (and evidences), by explaining and clarifying it and with jihaad (by its adherents) until it overcomes those who oppose it from the people of the earth, whether arab or non-arab, religious or pagan. This actually occurred since the Muslims strived for the sake of Allaah until the musim lands extended and this religion spread to the east and the west.

(...and sufficient is Allaah as a witness): Meaning He is a witness that he (Muhammad) is indeed His Messenger, that He is observing all his actions and that He is his helper against his enemies. There is a conclusive proof in this for the truthfulness of this Messenger because if he was a liar, Allaah would have hastened the punishment for him as is mentioned in His speech:

And if he (Muhammad) had forged a false saying concerning Us. We surely should have seized him by his right hand. And then certainly should have cut of his life artery (aorta). [Haaqah 69:44-46]

(...And I testify that none is worthy of worship except Allaah...): Meaning that I confirm and confess that there is no deity in truth except Allaah.

(...alone, and there are no partners to Him...). In these two phrases there is a confirmation of what the declaration 'Laa ilaaha illallaaha' contains of negation and affirmation. A negation and denial of Uloohiyyah for what is besides Allaah and its affirmation for Allaah. His saying **(...alone...)** confirms this affirmation (for Allaah) and **(...there are no partners to Him...)** confirms the negation and denial for all that is besides Him.

His saying **(...confirming it (with certainty) and being sincere...):** These are two verbal nouns (mentioned here as adverbs) confirming the meaning of the previous sentence, **(...And I testify that there is none worthy of worship except Allaah ...).** This means: confirming (what has preceded) with the tongue and being totally sincere in every act of worship whether it is a physical action, a verbal one or a matter of belief.

(...And I testify that Muhammad is His servant and His Messenger...): Meaning that I confirm with my tongue and believe with my heart that Allaah sent His servant Muhammad (sallallaahu alaihi wasallam) to the whole of mankind. This is because testifying for this Messenger with the messengership is linked to testifying for Allaah as to His Tawheed. One of them is not sufficient without the other.

And in his saying (**...His servant and His Messenger...**) is a refutation of the people of exaggeration and the people of neglect (and belittlement) with respect to the position and status of the Messenger (sallallaahu alaihi wasallam). The first group exaggerated his position and raised him above the level of Uboodiyyah. The second group have thrown what he came with behind their backs as if he was not even a messenger. Therefore, the testimony that he is a servant of Allaah negates exaggeration of his status and raising him above his true position. And the testimony that he is the Messenger of Allaah necessitates having eemaan (faith) in him, giving obedience to him in that which he ordered, believing what he informed about, turning away from that which he forbade and following him in that which he legislated.

(...may Allaah send prayers upon him...). Salaat in the language means supplication (du'a). The most correct of what has been said regarding the meaning of salaat from Allaah to His Messenger is what Bukhaaree has mentioned in his Saheeh from Abul Aaliyyah who said: "The salaat of Allaah upon His Messenger is praising and commanding him in front of angels who are nearest to Him."

(...and upon his family...). The Aal of a person are those who are related to him with a strong tie of kinship and its like. The best of what has been said with respect to the meaning of the aal of the Messenger (sallallaahu alaihi wasallam) is that they are those who follow him in his religion.

(... and his Companions...). Ashaab is the plural of saahib (a companion). A companion is the one who met the Prophet (sallallaahu alaihi wasallam) while believing in him and subsequently died in that state.

(...and give him increased and abundant greeting). Salaam has the meaning of greeting, salutation or being safe and devoid of defects and evil qualities. The author combined both the sending of prayers and greetings acting in accordance with the command of Allaah, the Exalted:

O you who believe, send prayers upon him (the Messenger) and greet him (with the Islamic way of greeting). [Ahzaab 33:56]

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Part 3: The Firqat un-Najiyah and Ahl us-Sunnah wal-Jamaa'ah

Text:

أَمَّا بَعْدُ؛ فَهَذَا اعْتِقَادُ الْفَرِيقَةِ النَّاجِيَةِ الْمُنْصُورَةِ إِلَى قَيْمَاتِ السَّاعَةِ: أَهْلُ
السَّنَةِ وَالْجَمَاعَةِ:

To proceed: This is the creed (aqeedah) of the group that is saved [from the Fire] and aided [by Allaah] until the establishment of the Hour, the Ahl us-Sunnah wal-Jamaa'ah.

Explanation:

(To proceed...) this word is used when moving from one discourse to another and its meaning is: Whatever the case might be. Using it is desirable in sermons and letters in close imitation of the Prophet (sallallaahu alaihi wasallam) since he used to do the same.

(...this...) is an indication of what the present treatise contains and encompasses of matters of creed that require faith and which the author has summarised by his saying: **(And it is having eemaan in Allaah ...)** which occurs in the next section.

(...creed...) is a verbal noun being derived from the verb *i'taqada*. A person has *i'taqada* something when he has taken it as his aqeedah. And aqeedah is whatever a persons heart holds on to. It is said: His heart *i'taqada* such and such a thing, meaning his heart has taken it, accepted it and held onto it. It is originally taken from a knot in a rope when it is fastened. It has then been used for the aqeedah of the heart and its firm and resolute determination.

(...group...) meaning a [small] band of people (*taa'ifah*) and a collection of people (*jamaa'ah*).

(...saved...) meaning it is safe and secure from evils, from destruction in this world and the hereafter and which obtains happiness. This description has been taken from his (sallallaahu alaihi wasallam) saying: "There will never cease to be a *taa'ifah* (a small band of people) from my Ummah upon the Truth, aided (by

Allaah). Those who desert and abandon them will not harm them until the command of Allaah arrives." Reported by Bukhaaree and Muslim.

(...aided...) meaning strengthened against those who oppose them.

(...until the establishment of the Hour...) meaning the coming of the hour of their death which is the coming of the wind that will take the soul of every Believer. This is the meaning of the hour with respect to the Believers. As for the Hour at which the end of the world will occur, then this will not fall except upon the most wicked of people due to what is reported in Saheeh Muslim: "The (Last) Hour will not be established until 'Allaah, Allaah' is no longer uttered upon the earth." And Imaam al-Haakim reported the hadeeth of Abdullaah bin Amr (radiyallaahu anhu) in which there occurs: "...And Allaah will send a wind whose fragrance is like that of musk and whose touch is like that of silk. It will not leave (the soul) of any person in whose heart is Eemaan equivalent to the weight of an atom except that it will take it. Then the most evil of people will remain and it is upon them that the Hour will be established." This has also been reported by Muslim.

(...Ahl us-Sunnah...) Ahl means a man's relatives and close ones or the inhabitants of a house. In this phrase it means the (staunch) adherents to the Sunnah and the Jamaa'ah. Sunnah is the way and path which the Messenger (sallallaahu alaihi wasallam) was upon and which consists of his sayings, actions and approvals. They have been named Ahl us-Sunnah due to their ascription and attachment to the Sunnah of the Messenger (sallallaahu alaihi wasallam) and not the sayings and methodologies (madhhab) of other than it, in opposition to the way of the people of innovation (Ahl ul-Bid'ah). The people of innovation ascribe to their innovations and their misguidances (beliefs) such as the Qadariyyah and Murji'ah. Sometimes they make an ascription to their leader such as the Jahmiyyah and other times they ascribe to their wicked actions such as the Raafidah and Khawaarij.

(...Jamaa'ah.) In the language it means: A group from amongst the people who have come together and united. What is meant by them here (with respect to this term) is that they are those who have come together and united themselves upon the Truth which is established and proven by the Book and the Sunnah. They are the Companions and those who follow them in goodness, even if they are small and form the minority just as Ibn Mas'ood (radiyallaahu anhu) has said: "The Jamaa'ah is whatever agrees with the Truth, even if you are by yourself, then you would be the Jamaa'ah."

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Part 4: The Pillars of Imaan

Text:

وَهُوَ الْإِيمَانُ بِاللَّهِ وَمَلَائِكَتِهِ وَرَسُولِهِ وَكُتبِهِ وَالْبُعْثَةِ بَعْدَ الْمَوْتِ،
وَالْإِيمَانُ بِالْقَدْرِ خَيْرٌ وَشَرٌّ.

And it is [having] eemaan in Allaah, His Angels, His Books, His Messengers, the Resurrection after death and having eemaan in Qadr, both its good and its bad.

Explanation:

(**And it is...**) meaning the creed of the saved group (...**[having] eemaan...**) the meaning of eemaan in the language is believing, accepting something as being true (tasdeeq). Its definition in the Sharee'ah is: Saying with the tongue, believing with the heart and acting with ones limbs.

(...[having] Eemaan in Allaah, His angels, His Books, His Messengers, the Resurrection after death and having eemaan in Qadr, both its good and its bad.) These are the six pillars of eemaan. The eemaan of any person will not be correct and sound unless he believes in all of them in the precise and correct manner, the manner which the Book and the Sunnah have indicated (and explained). And these pillars are:

1. Belief in Allaah: This is firm and resolute belief that He is the Lord of every thing and its Owner, that He is described with and possesses attributes of perfection, that He is free and far removed from any fault, shortcoming or deficiency and that He alone is deserving of and rightly entitled to worship and to Whom there are no partners. Then standing to fulfill all of this in both speech and action.

2. Belief in the Angels: This means to believe in their existence and that they are as Allaah as described them in His Book and as He says:

Honoured slaves, they speak not until He has spoken and they act upon His Command. [Anbiyaa 21:26-27]

The Book and the Sunnah have indicated that there are many groups of angels, and have given their descriptions. They have been appointed with certain actions which they perform and fulfil just as Allaah has ordered them. Therefore, it is obligatory to believe in all of what has been mentioned about them.

3. Belief in the Books: This means believing in the books which Allaah sent down upon His Messengers and that they are His words. That they are truth, light and guidance. It is therefore, obligatory to believe in those that Allaah has named such as the Tawraah, the Injeel, the Zaboor and the Qur'aan and also to believe in those that Allaah has not named.

4. Belief in the Messengers: Those whom Allaah sent to His creation. This means to believe in all of them, that they are truthful in whatever they brought and informed (the people) with and that they conveyed the messages (and written communications) of their Rabb. We do not make any distinction between them but rather believe in all of them, those whom Allaah has named in His book and those whom He has not named just as He has said:

And Messengers We have mentioned to you before and Messengers We have not mentioned to you [Nisaa 4:164]

The most excellent of them are those of firm determination and they are: Nooh, Ibraaheem, Moosaa, Eesa and Muhammad, may prayers and peace be upon them. Following them are the Prophets and the most excellent of all of them is the Seal of the Messengers, our Prophet Muhammad (sallallaahu alaihi wasallam). The most sound of what has been said regarding the difference between a prophet (nabiyy) and a messenger (rasool) is that a prophet is one to whom a law is inspired but is not ordered to convey it and a messenger is one to whom a law is inspired and is ordered to convey it.

5. Belief in the Resurrection: This means believing that the dead will be brought out from their graves on the Day of Judgement, alive, so that the decision regarding them (their fate) can be determined. And that they may be recompensed for their actions in the manner which Allaah has explained in His Book and which the Messenger (sallallaahu alaihi wasallam) has explained in his Sunnah.

6. Belief in Qadr, both its good and its bad: This means to believe that Allaah knew the measure and quantities of all things and their times (of occurrence) before they occurred. Then He wrote them in the Preserved Tablet (Al-Lawh ul-Mahfoodh). Following that, He brought them into existence with His power (qudrat), will (mashee'ah) and desire (iraadah) at their fixed appointed times. Therefore, every good or bad event occurs in accordance with His knowledge, His apportioning, His will and His desire. Whatever He wills occurs and whatever He does not will does not occur.

This is a general explanation of the fundamentals of eemaan and if Allaah wills, their detailed explanation will follow.

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Trans. Abu 'Iyaad Amjad Rafiq

Part 5: How to Believe in the Names and Attributes of Allaah

Text:

وَمَنِ الْإِيمَانُ بِاللَّهِ: الْإِيمَانُ بِمَا وَصَفَ بِهِ نَفْسَهُ فِي كِتَابِهِ الْعَزِيزِ، وَبِمَا
وَصَفَهُ بِهِ رَسُولُهُ مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ؛ مِنْ غَيْرِ تَحْرِيفٍ وَلَا
تَعْطِيلٍ، وَمَنْ غَيْرُ تَكْيِيفٍ وَلَا تَمْثِيلٍ.

And it is from eemaan in Allaah to have eemaan in what Allaah has described Himself with in His Book and in what His Messenger (sallallaahu alaihi wasallam) has described Him with, without changing the original meaning [of these texts] (Tahreef), without denying such attributes for Allaah (Ta'teel), without enquiring into their true nature (Takyeef) and without likening [His attributes] to those of the creation (Tamtheel).

Explanation:

After the author (rahimahullaah) mentioned, in a general way, the fundamental principles having eemaan in which is obligatory, he mentions them in a detailed and elaborate way. He commences with the first foundation and that is having eemaan in Allaah, the Exalted. He says that included in this pillar is to have eemaan in His attributes with which He has described Himself in His Book or which His Messenger (sallallaahu alaihi wasallam) has described Him with in his Sunnah. This can only occur if we establish and affirm such attributes for Allaah in the precise way they have come in the Book and the Sunnah, with the same words and intended meanings, without changing the words used for these attributes, denying their meanings, likening them to those of the creation and enquiring into their true nature. Furthermore, this occurs if we depend upon the Book and the Sunnah only. We do not go beyond the Qur'aan and the Hadeeth since they restrict (the use of whatever is besides them such as intellect and other such matters).

The meaning of (...**Tahreef**...) is to introduce a change or make an alteration (taghyeer) and also to turn something away from its true position (imaalah). It is

said: He has deviated (inharafa) from such and such when he digressed and turned away from it. Tahreef is of two types:

The First Type: Changing the Word. This is to refrain from (accepting) this word as it is and instead adopting another word either by adding or taking away an additional letter or word or by changing a vowel point. An example is the saying of the people of misguidance regarding the speech of Allaah:

Ar-Rahmaan ascended (istawaa) the Throne [Taahaa 20:5]

They say: istawlaa, which gives it the meaning of conquered and have therefore added a letter to the verse. Also, their saying about the speech of Allaah

And your Lord comes (jaa'a) with the angels in rows [Fajr 89:22]

They say: The command (amr) of your lord, meaning the command of your Lord comes. Therefore, they have added a word. Also their saying about the speech of Allaah:

And Allaah spoke to Moses direct [Nisaa 4:164]

They change the vowel point in the word Allaah, so they made it from Allaahu to Allaaha giving it the altered meaning: And to Allaah Moses spoke direct. So they have changed the vowel point from a dhamma to a fatha to enable a change in the meaning.

The Second Type: Changing the Meaning. This means to refrain from (accepting) the (established and proven) meaning (of the word in question) as it is, to refuse its reality and to give the word signifying it the meaning of another word. An example is the saying of the innovators: The meaning of mercy (rahmah) is: The desire to bestow favours, and that the meaning of anger (ghadab) is: The desire to seek revenge.

The meaning of (...Ta'teel...) in the language is to leave and vacate (al-ikhlaa'). It is said: He neglected it, left it (atalahu) meaning he vacated it (akhlaahu). The intended meaning of it here is the denial of Allaah's attributes, free and sublime is He from all imperfections, the Exalted. The difference between tahreef and ta'teel is that tahreef is to deny the correct meaning which is proven by the texts (of the Book and the Sunnah) and substituting another incorrect meaning for it. Ta'teel is to merely deny the proven and established meaning without substituting it for another meaning and this is the way of the Mufawwidah. Therefore, anyone who changes the meaning of the word (a muharrif) is also one who denies the proven and correct meaning (a muattil) but one who denies the meaning indicated by the word is not one who actually changes the proven meaning.

The meaning of (...Takyeef...) is to specify the exact nature and reality of the established meaning of the attribute. It is said: He gave something a shape or form (kayyafa) when he made for it a known quality. Committing takyeef with Allaah's attributes is to specify their precise nature, state or condition and their form or shape. This is impossible for mankind since the knowledge of this is amongst that knowledge which Allaah has kept to Himself. Therefore, there is no way of knowing the precise nature of His attributes because the attribute follows the Self (dhaat). Just as it is not possible for a person to know the exact nature of the Self of

Allaah, it is likewise impossible to know the exact nature of His attributes. Their exact nature is not known. This is why when Imaam Maalik was asked about the verse:

Ar-Rahmaan has ascended (istawaa) the Throne [Taahaa 20:5]

How is the ascending (istawaa)? He replied: "The ascending is known, its reality is unknown, having eemaan in it is obligatory and asking about it is an innovation."

And this is said with respect to all of Allaah's attributes.

The meaning of **(...Tamtheel...)** is resemblance (tashbeeh) and it is committed when it is said that Allaah's attributes are like the attributes of the creation. For example, it might be said: The hand of Allaah is like our hands and His hearing is like our hearing. High is Allaah above such things. Allaah said:

There is nothing like Him and He is the All-Hearing, the All-Seeing [Shoora 42:11]

Therefore, it cannot be said that His attributes are like our attributes or that they resemble our attributes just like it cannot be said that the Self of Allaah is like our selves or that it resembles our selves.

The believing muwahhid is the one who establishes and affirms all the attributes in the manner that befits and suits the might and grandeur of Allaah. The mu'attil is the one who denies all of them or some of them and the mushabbih, the mumaththil is the one who likens them to those of the creation and affirms them in a way that does not befit Allaah but rather befits the creation.

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Part 6: Understanding The Names and Attributes of Allaah

Text:

بَلْ يُؤْمِنُونَ بِأَنَّ اللَّهَ ۝ لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ ۝ .
فَلَا يَنْفُونَ عَنْهُ مَا وَصَفَ بِهِ نَفْسَهُ، وَلَا يُحَرِّفُونَ الْكَلِمَ عَنْ مُوَاضِعِهِ

Indeed, they believe about Allaah, free is He from all imperfections, that there is nothing like Him and He is the All-Hearing, the All-Seeing. Therefore, they do not deny Him that with which He has described Himself and neither do they give the words [used in describing Allaah's attributes] other than their proper meanings.

Explanation:

After the author (rahimahullaah) mentioned that it is obligatory to have eemaan in the attributes of Allaah which are established in the Book and the Sunnah without tahreef or ta'teel and without takyeef or tamtheel, he explains and clarifies the position of Ahl us-Sunnah regarding this issue. Their position is that they believe in all of Allaah's attributes whilst upholding this straight and upright methodology. They affirm and establish these attributes upon their realities while avoiding and denying the setting of examples and likenesses for them. As a result, they do not deny any of them, nor do they make examples and likenesses for them acting in agreement with the saying of the Most Exalted:

There is nothing like Him and He is the All-Hearing, the All-Seeing [Shoora 42:11]

His saying: 'There is nothing like Him' is a refutation against those who liken Him to the creation, the Mumaththila and His saying: 'He is the All-Hearing, the All-Seeing' is a refutation against those who deny His attributes, the Mu'attila, because in these words is an affirmation of the attributes of hearing and seeing.

Therefore, this noble verse (constitutes) a very clear law and principle with respect to the issue of Allaah's Names and Attributes because it has combined both the affirmation of the attributes for Allaah and the denial of their likeness to those of the creation.

(...Therefore, they do not deny that with which Allaah has described Himself...) This means that the eemaan of the Ahl us-Sunnah wal-Jamaa'ah does not hold, nor allow that believing 'there is nothing like Him' requires the denial of that with which He described Himself. This is unlike those who have exaggerated in their attempt to avoid likening Him to His creation so that they denied Allaah His attributes. They did this with the claim and proof of fleeing from and avoiding the likening of His attributes to those of the creation.

Ahl us-Sunnah say: To Allaah belong attributes which are specific to Him and which befit Him and the created things also have attributes which are specific to them and which befit them. There is no resemblance or similarity between the attributes of the Creator and those of the creation. Therefore, this precaution (of denying any likeness to Allaah) which you mention, O deniers of His attributes does not apply and is irrelevant. [This is because the use of the same word for the attributes of both the Creator and the creation does not necessitate that the reality of the attributes is the same. Rather the words of the attributes are the same, such as seeing and hearing, but the realities are different and Ahl us-Sunnah do not specify their true nature nor enquire into it. This is where the difference lies between Ahl us-Sunnah and the Mufawwidah. Ahl us-Sunnah affirm the attributes with their proven meanings but submit the knowledge of their realities to Allaah whereas the Mufawwidah deny those established meanings and therefore, the attributes. It has been claimed that the way of the salaf in the matter of the Names and Attributes was Tafweed, but this is false and a lie against them. The above shows the clear difference between the methodology of the Salaf and that of the Mufawwidah.]

(...and neither do they give the words [used in describing Allaah's attributes] other than their proper meanings.) The explanation of tahreef has already preceded. This statement means that they do not change the words of Allaah so that the actual word is changed and replaced (by another word) and nor do they change the actual meaning of the word, giving it other than its proper explanation. This is the way of the Mu'attilah (the deniers of the attributes), those who say about the word: istawaa (ascended) that it is istawlaa (conquered) and about: Wa jaa'a Rabbuka... (And your Lord comes...) that it is: Wa jaa'a amru rabbika.. (And the command of your Lord comes...) and who explain Allaah's mercy to mean the desire to bestow favours and other such false claims.

Sharh Aqeedat ul-Waasitiyyah

Shaykh Salih al-Fawzaan

Trans. Abu 'Iyaad Amjad Rafiq

Part 7: Ilhaad and the Negation of Takyif, Tamthil

Text:

وَلَا يُلْحِدُونَ فِي أَسْمَاءِ اللَّهِ وَآيَاتِهِ، وَلَا يُكَيْفُونَ وَلَا يُمَثِّلُونَ صَفَاتَهُ بِصَفَاتٍ
خَلْقِهِ.

And they do not deviate with regard to Allaah's Names and His Signs [by denying them or holding on to deviant and heretical ideas about them]. They do not enquire into the exact nature of His Attributes and neither do they make comparisons between His attributes and the attributes of His creation.

Explanation:

(And they do not deviate with regard to Allaah's Names and His Signs by denying them or holding on to deviant and heretical ideas about them...). Ilhaad in the language means bending and turning away from something. From it comes lahd which is the niche in the side of the grave into which a muslim is placed . It has been named as such due to its deviation towards the side of the grave. Ilhaad with respect to Allaah's Names and His Signs means deviating and turning away from their realities and their correct meanings towards falsehood. Ilhaad is of numerous types:

The First: When idols are given the Names of Allaah such as the derivation of al-Laat from al-Ilaah, al-Uzzaa from al-Azeez and Munaat from al-Mannaan.

The Second: Naming Him, far is He from all imperfections and Exalted, with what does not befit Him such as the name which the Christians give him, Father, or what the philosophers call Him, the Causer or Prime Mover.

The Third: Describing Him, far is He from all imperfections and Exalted, with what does not free Him of defects and shortcomings such as the saying of the Jews:

Indeed Allaah is poor (needy) and we are rich [Aali Imraan 3:181]

and also their saying:

The hand of Allaah is tied [Maa'idah 5:64]

and that He rests on the sabbath. Exalted is He above what they say.

The Fourth: Refusing and denying their meanings and their realities such as the saying of the Jahmiyyah that these attributes are but mere words which do not compromise characteristics nor meanings. To them, the name as-Samee' does not give evidence for the characteristic of hearing, al-Baseer does not give evidence for seeing and al-Hayy does not give evidence for life

The Fifth: Likening His characteristics with those of the creation such as the saying of a mumathhil (one who likens Allaah to the creation): His hand is like my hand and other such similar statements. Exalted is Allaah above such things.

Allaah has threatened those who commit Ilhaad in His Names and Signs with a very strong warning. He said:

And to Allaah belong the Most Beautiful of Names therefore, call upon Him with them and leave alone those who deny and utter false imputations against His Names. Soon will they be requited for what they used to do. [A'raaf 7:180]

He also said:

Verily those who turn away from Our Signs (by attacking, distorting and denying them) are not hidden from Us. [Fussilat 41:40]

(...They do not enquire into the exact nature of His Attributes and neither do they make comparisons between His attributes and the attributes of His creation.) The meaning of takyef and tamtheel has been explained previously.

Sharh Aqeedat ul-Waasitiyyah

Shaykh Salih al-Fawzaan

Trans. Abu 'Iyaad Amjad Rafiq

Part 8: Allaah Has No Equal or Rival

Text:

لَأَنَّهُ سُبْحَانَهُ: لَا سَمِّيَّ لَهُ، وَلَا كُفَّأَ لَهُ، وَلَا نَدَّ لَهُ.

وَلَا يُقَاسُ بِخَلْقِهِ سُبْحَانَهُ وَتَعَالَى.

فَإِنَّهُ أَعْلَمُ بِنَفْسِهِ وَبِعِيرِهِ، وَأَصْدَقُ قِيلًا، وَأَحْسَنُ حَدِيثًا مِنْ خَلْقِهِ

Because He, the one free from all imperfections, has no namesake, no equal and no rival and He, the one free from all imperfections and Exalted, cannot be compared with His creation. Since He, the one free from all imperfections is the most-knowledgeable of Himself and of others. He is more truthful in speech and more excellent in narration than His creation.

Explanation:

(Because He, the one free from all imperfections, has no namesake...)
This is a justification for what has preceded in the author's words about the Ahl us-Sunnah in that (...**They do not enquire into the exact nature of His Attributes and neither do they make comparisons between His attributes and the attributes of His creation.**)

(...the one free from all imperfections...) Subhaan is a verbal noun and has the same morphology as the noun ghufraan. It is taken from the word tasbeeh. Its meaning is given by the word tanzeeh which is the elimination of any likeness to His creation and not ascribing to Him the (same nature of the defective and deficient) qualities of the creation.

(...no namesake...) This means He has no one who is parallel to Him, who is similar to Him or who matches Him and who is deserving of a name similar to Him as occurs in the saying of Allaah:

Do you know of any who is similar to Him? [Maryam 19:65]

A question whose meaning (and intent) is one of denial. This means that there is none who is equal to Him in name or who resembles (His likeness).

(...no equal...) Kuf'u is one who is resembling or equivalent. This means that there is no example for Him and this is contained in Surah Ikhlaas:

And there is none co-equal or comparable to Him [Ikhlaas 112:4]

(... and no rival...) Nid is an imitator and an equal. Allaah the Exalted said:

And do not set up rivals to Allaah [Baqarah 2:22]

(...And He cannot be compared with His creation...) Qiyaas in the language means a comparison, a likening (tamtheel). This means that He is not likened and nor compared with His creation. He, the one free from all imperfections said:

And do not put forward similitudes for Allaah [Nahl 16:74]

Therefore He cannot be compared with His creation in His Self (dhaat), His Names, His Attributes and actions. And how can the perfect Creator be compared with the deficient creation?! Exalted and High is Allaah above that.

(...Since He, the one free from all imperfections is the most knowledgeable of Himself and of others...) This is a justification for what has preceded regarding the obligation to affirm and accept what He has affirmed for Himself from among the attributes and the forbiddence of comparing Him to His creation. Because if He is the most-knowledgeable of Himself and of others it becomes obligatory that those attributes, which He and His Messenger (sallallaahu alaihi wasallam) affirmed and established for Him, are affirmed for Him .

And the creation cannot encompass Him in knowledge. He is described with perfect characteristics which the minds and intellects of the creation cannot comprehend and reach. Therefore, it is obligatory upon us that we are content and pleased with what He is pleased with for Himself. He is the most-knowledgeable of what befits Him and we do not know that.

And He, the one free from all imperfections is **(...more truthful in speech and more excellent in narration than His creation.)** Whatever He informs about conforms to reality and is true and it is necessary for us to accept and believe it, not to oppose and refuse it. His words are the most-excellent, the most-eloquent and the most clear and manifest of words. And He has made clear, with a most complete explanation, what befits and suits Him from among the names and attributes. Therefore, accepting all of that and submitting to it is obligatory

Sharh Aqeedat ul-Waasitiyyah

Shaykh Salih al-Fawzaan

Trans. Abu 'Iyaad Amjad Rafiq

Part 9: The Messengers are those in Whose Information Trust Can be Placed

Text:

نَمَّ رُسُلُهُ صَادِقُونَ مُصَدِّقُونَ؛ بِخَلَافِ الَّذِينَ يَقُولُونَ عَلَيْهِ مَا لَا يَعْلَمُونَ.

Furthermore, His messengers are truthful and trustworthy (men in whom confidence can be placed) in opposition to those who say about Allaah that of which they have no knowledge.

Explanation:

(Furthermore, His messengers are truthful and trustworthy...) This is linked to the saying of the author: (...Since He, the one free from all imperfections is the most-knowledgeable of Himself...)

Sidq means conformity and agreement with the actual state of affairs. This means that they are truthful in that which they inform about Allaah.

(...trustworthy...) meaning that they are trusted in whatever comes to them as revelation through the medium of the angels and because this revelation is from Allaah. Therefore, they do not speak from their whim or desire and this is a strengthening and consolidation of the chain of the messengers, upon them be prayers and peace. The truth has been said to them and they have conveyed it to the creation. Thus, it is obligatory to accept whatever they have described Allaah with because they are (...in opposition to those who say about Allaah that of which they have no knowledge.) Meaning in opposition to those who speak about Allaah's sharee'ah, His deen, His Names and His Attributes without knowledge. Those who speak merely from their suspicions, imaginations (hallucinations) or by whatever they obtain from Shaytaan such as those false claimants to prophethood, the innovators, the heretics, the magicians, fortune-tellers, astrologers and the evil scholars those about whom Allaah has said:

Shall I inform you upon whom the devils descend? They descend on every lying sinful person. Who gives ear (to the devils) and most of them are liars. [Shu'araa 26:221-223]

And He the Exalted also said:

Then woe to those who write the Book with their own hands and then say: "This is from Allaah [Baqarah 2:79]

Therefore, when Allaah, the Sublime and Exalted, is the most-knowledgeable about Himself and others besides Him, the One who is more truthful in speech and more beautiful in narration than His creatures; and when His Messengers, upon them be prayers and peace, are truthful in everything that they inform about Him; and when the intermediary which is between them and Allaah, which comes to them with revelation from Allaah is a truthful one from amongst His Noble Angels it is obligatory to depend and rely upon what Allaah and His Messenger have said. Especially in regard to the Names and Attributes of Allaah, both in terms of negation (nafiy) and affirmation (ithbaat). And it is likewise necessary to reject what the innovators and misguided say, amongst those who claim and speak metaphorically about Allaah's Names and Attributes, and who deny them in all the diversity of their ways, who turn away from what the Messengers came with, depending upon their whims and desires and who blindly follow those amongst the astray for whom there is no (good) example or model that is worthy of being followed.

Sharh Aqeedat ul-Waasitiyyah

Shaykh Salih al-Fawzaan

Trans. Abu 'Iyaad Amjad Rafiq

Part 10: Allaah is Free of Defects and the Statements of the Messengers are Devoid of Error

Text:

وَلَهُذَا قَالَ: ﴿ سُبْحَانَ رَبِّكَ رَبِّ الْعَزَّةِ عَمَّا يَصْفُونَ وَسَلَامٌ عَلَى الْمُرْسَلِينَ ﴾ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴾ . فَسَبَّحَ نَفْسَهُ عَمَّا وَصَفَهُ بِهِ الْمُخَالِفُونَ لِلرُّسُلِ، وَسَلَّمَ عَلَى الْمُرْسَلِينَ؛ لِسَلَامَةِ مَا قَالُواهُ مِنَ النَّقْصِ وَالْعَيْبِ .

And this is why He said:

Glorified be your Lord, the Lord of Honour and Power. He is free from what they attribute to Him. And peace be upon the Messengers and all the praise and thanks to be Allaah, Lord of all the worlds. [Saaffaat 37:180-182]

He glorified Himself from what those who oppose the messengers have described Him with and He sends peace upon and grants security to the Messengers due to the freedom and safety of what they say from any deficiency and defect.

Explanation:

(And this is why...) is a justification for what has preceded, that the words of Allaah and His Messengers are the most truthful and most excellent and beautiful.

Subhaan is a verbal noun taken from tasbeeh which means the freedom from any fault and shortcoming, the absence of any similarity with and likeness to His creation and not ascribing to Him the (same nature of the deficient) qualities of the creation.

Rabb is the Master and Owner, the Head and Chief and the One who sustains, regulates and nurtures His creation with His bounties and favours

Izzah means strength, victory, and invincibility.

(...what they attribute to Him...) meaning what those who oppose the Messengers describe Him with from amongst those things that do not befit His Majesty.

It is said that Salaam has the meaning of greeting (tahiyyah) and it is also said that it means safety from disliked and detestable things.

(...upon the Messengers...) those whom Allaah sent to His creation and who conveyed the messages of their Lord. The meaning of rasool has already preceded.

Aalameen is the plural of aalam and this is everything that is besides Allaah.

The shaikh has given the general meaning and import of the verse with his words **(...He glorified Himself...)** to the end.

What Lessons and Benefits can be Derived from the above Verses:

1. Allaah being far, remote and exalted above what the misguided and ignorant describe Him with from amongst those things that do not befit His Majesty.
2. The truthfulness of the Messengers and the obligation to accept whatever they came with and the information they brought about Allaah (and His Names and Attributes).
3. The legislation of sending peace (salaam) upon the Messengers, upon them be prayers and peace, and showing reverence and respect to them.
4. A refutation of everything which opposes and differs from what the Messengers came with, especially in matters related to the Names of Allaah and His Attributes.
5. The legislation of praising Allaah, and showing gratefulness for His favours and bounties the best and most magnificent of which is Tawheed.

Sharh Aqeedat ul-Waasitiyyah

Shaykh Salih al-Fawzaan

Trans. Abu 'Iyaad Amjad Rafiq

Part 11: How Allaah Describes Himself

Text:

وَهُوَ سُبْحَانُهُ قَدْ جَمَعَ فِيمَا وَصَفَ وَسَمَّى بِهِ تَنْفِيَهُ بَيْنَ النَّفْيِ
وَالإِثْبَاتِ.

فَلَا عُدُولَ لِأَهْلِ السُّنْنَةِ وَالْجَمَاعَةِ عَمَّا جَاءَ بِهِ الْمُرْسَلُونَ؛ فَإِنَّهُ
الصَّرَاطُ الْمُسْتَقِيمُ،

And He, the one free from all imperfections, in whatever He has described Himself and named Himself with, has used both statements of denial and affirmation Therefore, for Ahl us-Sunnah wal-Jamaa'ah there is no turning away from what the Messengers came with because that is [what constitutes] the Straight Path,...

Explanation:

(And He, the one free from all imperfections, in whatever He has described Himself ...) to the end. This is an explanation of the methodology (manhaj) which Allaah has outlined in His Book for affirming His Names and Attributes. And this is the same methodology which the Believers adhere to and travel upon in this very important subject of the names and attributes.

(...in whatever He has described Himself and named Himself with...) that is all His Names and Attributes **(...has used both statements of denial and affirmation...)** This is the denial of whatever opposes (His) perfection from among the various types of faults and shortcomings, such as the denial of rivals, partners, tiredness, sleep, death and weariness. As for affirmation then that is the acceptance of the qualities of perfection and the most lofty and sublime characteristics for Allaah such as what is contained in the saying of the Exalted:

He is Allaah (besides) Whom there is none deserving of worship, the King, the Holy, the One free from all defects, the Giver of Security, the Watcher over His creatures, the Mighty, the Compeller. Free and

remote is Allaah from all that they associate with Him as partners. He is Allaah, the Creator, the Inventor of all things, the Bestower of forms. To Him belong the most excellent of names. All that is in the heavens and the earth glorify Him and He is the All-Mighty, the All-Wise. [Hashr 59:23-24]

and other such names and attributes which the author will mention as examples in what follows.

(...Therefore, for the Ahl us-Sunnah there is no turning away from what the Messengers came with...) meaning that there is no deviating for the Ahl us-Sunnah from that. Rather, they follow in the footsteps of the Messengers, seeking light by their lights (of guidance) and included in that is affirming the qualities and attributes of perfection for Allaah and clearing Him from what does not befit Him. The Messengers certainly established this mighty principle. As for the enemies of the Messengers, they turn away from that.

(...because that is [what constitutes] the Straight Path.) This is an explanation and justification for the author's previous sentence **(...Therefore, for the Ahl us-Sunnah there is no turning away...)** because whatever the Messengers came with is the Straight Path. The Straight Path is the justly balanced way in which there is no separation and no division. It is the one mentioned in Surah Faatihah:

Guide us to the Straight Path [Faatihah 1:6]

and also in His saying:

And verily, this is My Straight Path, therefore follow it and do not follow other paths for they will separate you from His Path [An'aam 6:153]

And this is the same path for which we call upon Allaah in every rak'ah of our prayer that He guides us to it.

Sharh Aqeedat ul-Waasitiyyah

Shaykh Salih al-Fawzaan

Trans. Abu 'Iyaad Amjad Rafiq

Part 12: The Straight Path of the Prophets, Truthful, Martyrs and Righteous

Text:

صِرَاطُ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِّنَ النَّبِيِّنَ وَالصَّدِيقِينَ وَالشَّهِيدَاءِ وَالصَّالِحِينَ

...the Straight Path of those upon whom Allaah has bestowed favours from amongst the Prophets, the Truthful, the Martyrs and the Righteous.

Explanation:

This means that the Straight Path, the one which the Messengers came with in terms of belief (I'tiqad) and other matters of the religion and which the Ahl us-Sunnah wal-Jamaa'ah travelled upon is (**...the Straight Path of those upon whom Allaah has bestowed favours...**). Allaah favoured them with an absolute and most perfect favour to which everlasting happiness is attached. They are the ones about whom Allaah has commanded that we ask Him to guide us to their path. These four groups are the recipients of this absolute favour:

1. The Prophets (nabiyyoon, pl. of nabiy) and they are the ones whom Allaah has chosen for prophethood and (delivering) His messages.
2. The Truthful (siddeeqoon, pl. of siddeeq) A siddeeq is excessive in truthfulness and very strong in his faith. He is excessive in His compliance to the Messenger (sas) and along with that shows perfect sincerity towards Allaah.
3. The Martyrs (shuhadaa, pl. of shaheed) A shaheed is the one who is killed in the path of Allaah. He is named as such because Paradise is attested for Him and the Angels of mercy (take his soul and) give testimony for him .
4. The Righteous (saalihoon, pl. of saalih) A saalih is one who fulfils and performs the rights of Allaah and the rights of His servants.

The word path (siraat) is sometimes annexed to Allaah the Exalted as occurs in the verse:

And verily, this is My Straight Path therefore, follow it [An'aam 6:153]

Because He is the One Who legislated and determined it. And sometimes it is annexed to (Allaah's) servants such as in the verse:

The Path of those whom you have favoured [Faatihah 1:7]

Because they are the ones who have travelled upon it. In the above verse is a notification of the companionship along this path and that it consists of those upon whom Allaah has bestowed His favour from amongst the Prophets, the Truthful, the Martyrs and the Righteous. This is so that the person who is lonely and feels strange amongst his people will no longer be so when he perceives that his company along this path is the Prophets, the Truthful, the Martyrs and the Righteous.

The Shaikh (rh) now goes on to mention examples from the Qur'aan and the Sunnah which contain the affirmation of the Names of Allaah and His Attributes.

Sharh Aqeedat ul-Waasitiyyah

Shaykh Salih al-Fawzaan

Trans. Abu 'Iyaad Amjad Rafiq

Part 13: Surah Ikhlaas

Text:

وَقَدْ دَخَلَ فِي هَذِهِ الْجُمْلَةِ مَا وَصَفَ اللَّهُ بِهِ نَفْسَهُ فِي سُورَةِ
 الْإِخْلَاصِ الَّتِي تَعْدِلُ ثُلُثَ الْقُرْآنِ، حَيْثُ يَقُولُ: ﴿قُلْ هُوَ اللَّهُ أَحَدٌ ﴾ اللَّهُ
 الصَّمَدُ ﴿لَمْ يَلِدْ وَلَمْ يُوْلَدْ ﴾ وَلَمْ يَكُنْ لَّهُ كُفُواً أَحَدٌ﴾.

And included in this sentence is that with which Allaah has described Himself in Soorah Ikhlaas - which is equivalent to a third of the Qur'aan - where He says:

Say (O Muhammad): He is Allaah - the One. He is Allaah - the Self-Sufficient Master. He does not beget, nor was He begotten. And there is none co-equal or comparable to Him. [Surah Ikhlaas 112]

Explanation

The authors saying: (**And included in this sentence...**) meaning that which has preceded and this is in reference to his saying: (**And He, the one free from all imperfections, in whatever He has described Himself and named Himself with, has used both statements of denial and affirmation.**). So he desired to mention at this point that which provides evidence for this [principle] from the Book and the Sunnah and he began with Soorah Ikhlaas due to its excellence. It is named as such because it is purified with respect to the Attributes of Allaah [that it mentions] and because it purifies its reader from Shirk.

His saying: (**...which is equivalent to a third of the Qur'aan...**) This is because the meanings contained in the Qur'aan are of three types:

1. Tawheed - The Oneness of Allaah and His right to be worshipped alone
2. Narratives (of past, present and future occurrences)
3. Rulings - that which constitutes the Sharee'ah

In this soorah is a description of Allaah and hence, it is a description of His Tawheed. As such it is equivalent to one third of the Qur'aan. The evidence for that is what al-Bukhaaree reports from Abu Sa'eed al-Khudree (ra) that a man heard another man recite *Qul-huwallaahu Ahad* (in the night prayer) and he continuously repeated it. When he woke up he came to the Prophet (sallallaahu alaihi wasallam) and mentioned that to him and it was as if the man was belittling the soorah. Then the Prophet (sallallaahu alaihi wasallam) said: "By Him in Whose Hand is my soul, verily, it is equal to a third of the Qur'aan." Ibn al-Qayyim said: "And the hadeeth which mention that it is equal to a third of the Qur'aan almost reach the level of mutawaatir."

His saying: (**where He says...**) meaning Allaah, the Sublime. (**Say...**) referring to Muhammad and in this is a proof that the Qur'aan is the Word of Allaah since if it had been the word of Muhammad (sallallaahu alaihi wasallam) or other than him he would not have said: Say.

(...**He is Allaah - the One...**) meaning one, without an equal, a deputy, a match or a partner. ...(**Allaah - the Samad...**) meaning the Master, who has perfection in His dominion and sovereignty [over the whole of creation], in His Nobility, His Grandeur and in all of His attributes. Also the One to whom all the creation turns to and seeks for all their needs and tasks.

(**He does not beget, nor was He begotten...**) He does not have a son, nor a father and in this is a refutation of the Christians and the pagan Arabs who ascribed a son to Allaah. (**And there is none equal or comparable to Him.**) There is none equal to Him and no match for Him.

The textual evidence from this soorah is that it contains and combines both negation and affirmation (for Allaah). His saying: (**He is Allaah - the One. He is Allaah - the One**) is affirmation and His saying: (**He does not beget, nor was He begotten. And there is none equal or comparable to Him.**) is denial.

Sharh Aqeedat ul-Waasitiyyah

Shaykh Salih al-Fawzaan

Trans. Abu 'Iyaad Amjad Rafiq

Part 14: Aayat ul-Kursi (The Verse of the Footstool)

Text:

وَمَا وَصَفَ بِهِ نَفْسَهُ فِي أَعْظَمِ آيَةٍ فِي كِتَابِهِ؛ حَيْثُ يَقُولُ: ﴿اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُومُ لَا تَأْخُذْنَاهُ سَنَةً وَلَا نَوْمٌ لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ مَنْ ذَا الَّذِي يَشْفَعُ عَنْهُ إِلَّا بِإِذْنِهِ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِشَيْءٍ مِنْ عِلْمِهِ إِلَّا بِمَا شَاءَ وَسَعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ وَلَا يَؤُودُهُ حِفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيمُ﴾.

And also that with which He described Himself in the greatest verse in His Book where He says:

Allaah! None has the right to be worshipped but He, al-Hayy, al-Qayyoom. Neither slumber, nor sleep overtake Him. To Him belongs whatever is in the heavens and whatever is on earth. Who is he that can intercede with Him except with His Permission? He knows what happens to them (His creatures) in this world, and what will happen to them in the Hereafter. And they will never compass anything of His Knowledge except that which He wills. His Kursee extends over the heavens and the earth, and He feels no fatigue in guarding and preserving them. And He is the Most High, the Most Great [Soorah Baqarah 2:225]

And this is why the one who recites this verse during the night will never cease to have a protector [assigned for him] from Allaah and Shaytaan will not be able to approach him until he awakes in the morning.

Explanation:

(And also that with which He described Himself in the greatest verse in His Book...) meaning that what Allaah has described His Noble Self with in

the greatest verse is included in the aforementioned statement (i.e. that Allaah has combined between both denial and affirmation in describing Himself). And the meaning of aayah in the language is 'a sign'. What is intended by it here is a small section of the words of the Qur'aan which are distinguished from other words by a partition and this is what is called an aayah (i.e. a verse). The author reported it here as being the 'Verse of the Kursee' on account of the Kursee being mentioned in it.

The evidence that this is the greatest verse in the Qur'aan is what is established in the saheeh hadeeth which is reported by Muslim from Ubayy bin Ka'b (ra) that the Prophet (sallallaahu alaihi wasallam) asked him: "Which verse in the Qur'aan is the greatest." He said: Allaah and His Messenger know best. The Prophet repeated this question a number of times and then Ubayy said: Aayatul-Kursee. So the Prophet (sallallaahu alaihi wasallam) said: "Knowledge will exhaust you, O Abul-Mundhir." The reason for its being the greatest verse is for what it contains of the affirmation of Allaah's Names and Attributes and declaring Him above that which does not befit Him.

His saying: (**Allaah! None has the right to be worshipped but He**) means there is no deity in truth besides him and whatever is besides Him, then the worship of it is the most futile of falsehoods. (**Al-Hayy**) means the ever-lasting, the ever-remaining, the one who has perfect life and for whom there is no way to perish or become non-existent. (**Al-Qayoom**) meaning the one who maintains himself and those besides Him. He is free of want and need from the creation and they are needy of and dependent upon Him. It has also been reported that al-Hayy and al-Qayoom [together] constitute the greatest name (Al-Ism al-A'dham), the one which if Allaah is called upon by it, He responds and if He is asked by it, He gives. This is because Al-Hayy is indicative of the Attributes related to His Self and al-Qayoom is indicative of the Attributes related to His actions and the perfection of His ability to maintain the whole of creation. All of the Attributes are based upon these two noble and mighty names.

(...**Neither slumber, nor sleep overtake Him...**) The word sinah means lethargy or drowsiness and it is a light form of sleep which befalls the eyes only. And nawm (sleep) is stronger than sinah. It is the brother of death and it takes place in the heart.

(...**To Him belongs whatever is in the heavens and whatever is on earth...**) That is in terms of sovereignty, creation, and servitude. He is the one Who has power and control over the upper world and the lower world.

(...**Who is he..**) meaning there is none (...**that can intercede with Him...**) Shafaa'ah (Intercession) is derived from ash-Shaf' (even) and it is the opposite of al-Witr (odd). The Shaafi' (interceder) is the one who combines his own request with the request of somebody else so he makes it even after it was odd. Shafaa'ah is asking for goodness for somebody else with the meaning that a Believer asks his Lord to forgive the sin and crimes of other Believers. However, all intercession is under the dominion and control of Allaah and so it does not occur (...**except with His Permission**) meaning with His command. This is due to His pride (Kibriyya') and greatness (Adhmah) - Free is He from all imperfections - the Exalted. No one is capable of approaching Him to intercede for anyone except after He has given permission.

(...He knows what happens to them (His creatures) in this world, and what will happen to them in the Hereafter...) meaning His knowledge and acquaintance comprehend all matters, both past and in the future, so absolutely nothing is hidden from Him. **(...And they will never compass anything of His Knowledge except that which He wills...)** meaning that the servants do not know anything from the knowledge of Allaah except what He Himself taught them upon the tongues of His Messengers and also by the other numerous and diverse ways.

(...His Kursee extends over the heavens and the earth...) His Kursee - Free is He from all imperfection - it has been said it is the Throne (Arsh) and it has also been said that it is other than the Throne. It has been reported [however], that it is the place of the two Feet. And it reaches, on account of His Greatness and Vastness, and encompasses the heavens and the earth. **(...And He feels no fatigue in guarding and preserving them...)** It does not distress Him nor is it difficult or strenuous for Him and neither is it burdensome for Him to protect and preserve the upper and lower world and this is due to the perfection of His power (qudrat) and His strength (quwwah).

(...And He is al-'Aliyy...) meaning He has absolute and unrestricted transcendence with respect to His Self (dhaat) due to His being above all of the creation. Likewise, He has transcendence with respect to rank and standing since He has all the attributes of perfection and magnificence. He also has transcendence with respect to force and subjugation since He is the One Who has power over every single thing, He is the governor of every single thing and nothing or no one holds Him back or restrains Him. **(...al-Adheem.)** The One Who possesses all the characteristics of greatness and He also has perfect exaltation and reverence in the hearts of His Prophets, Angels and Believing Servants.

It is correct therefore, for a verse which contains all these meanings, for it to be the greatest verse in the Qur'aan and that it should protect its reciter from evil as well as the devils.

The textual evidence from this verse is that Allaah has combined both negation and affirmation in what He has described Himself with in it. The verse contains the affirmation of perfect attributes and the denial of deficiency and shortcoming for Allaah.

So in His saying: **(Allaah! None has the right to be worshipped but He...)** is a denial of Uloohiyah for whatever is besides Him and it is also an affirmation for Him (alone). In His saying: **(...al-Hayy, al-Qayoom...)** is an affirmation of life and His maintenance and protection of all that exists. In His saying: **(...Neither slumber, nor sleep overtake Him...)** is the denial of slumber and sleep from Him. In His saying: **(...To Him belongs whatever is in the heavens and whatever is on earth...)** is an affirmation of His total sovereignty over all the worlds. In His saying: **(...Who is he that can intercede with Him except with His Permission?...)** is a denial of anybody being able to intercede with Him without His permission and this is on account of the perfection of His greatness and His total lack of need of the creation. In His saying: **(...He knows what happens to them (His creatures) in this world, and what will happen to them in the Hereafter...)** is an affirmation of the perfection of His knowledge with respect to every single thing, past or present. In

His saying: (...**And they will never compass anything of His Knowledge except that which He wills...**) is an explanation of the creation's need of Him and an affirmation of His lack of need of them. In His saying: (...**His Kursee extends over the heavens and the earth...**) is the affirmation of His Kursee and also an affirmation of the perfection of His greatness and His magnificence and how the creation is belittled in relation to Him. In His saying: (...**and He feels no fatigue in guarding and preserving them...**) is a denial of incapacity and tiredness for Him - Free is He from all imperfections. And in His saying: (...**And He is the Most High, the Most Great.**) is the affirmation of His transcendence and greatness - Free is He from all imperfections.

Sharh Aqeedat ul-Waasitiyyah

Shaykh Salih al-Fawzaan

Trans. Abu 'Iyaad Amjad Rafiq

Part 15: Combining Between His Uluww (Transcendence) and Qurb (Nearness) And His Azaliyyah (Eternal Without Beginning) and Abadiyyah (Eternal Without End)

Text:

وَقَوْلُهُ سُبْحَانَهُ: 》 هُوَ الْأَوَّلُ وَالآخِرُ وَالظَّاهِرُ وَالبَاطِنُ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ 》.

And His, the Sublime's saying, "He is al-Awwal and al-Aakhir and adh-Dhaahir and al-Baatin. And He has knowledge of every thing" [Soorah al-Hadeed 57:3]

Explanation:

His saying, (...**He is al-Awwal and al-Aakhir**...), to the end of the verse: This noble verse was explained by the Prophet (sallallaahu alaihi wasallam) in the hadeeth that is reported by Muslim, that he (sallallaahu alaihi wasallam) said, "O Allaah, You are al-Awwal (The First), so there is nothing before you. And You are al-Aakhir (the Last), so there is nothing after you. And you are adh-Dhaahir (The Most High), so there is nothing above you. And you are al-Baatin (the Nearest), so there is nothing nearer than You."

So the Prophet (sallallaahu alaihi wasallam) explained these four Names with this concise and clear tafseer. And in these blessed Names is His, the Sublimes, complete encompassment (of whatever is besides Him) from every single aspect.

So in the name, al-Awwal, and also al-Aakhir is his encompassment in terms of time, and His Name, adh-Dhaahir, and al-Baatin is his encompassment (of what is besides Him) in terms of place. Imaam Ibn al-Qayyim (rahimahullaah) said, "So these four names are complimentary to each other. Two names for His eternity without beginning (azaliyyah) and His eternity without end (abadiyyah), and two names for His transcendence and nearness. So his eternity without beginning

(awaliyyah) precedes the beginning of everything that is besides Him. And His, the Sublimes, eternity without end (aakhiriyyah), remains and is established after the end of everything besides Him. Hence, His awaliyyah is actually his precedence (sabq) over every single thing, and His aakhiriyyah is His continued existence (baqaa), after every single thing. And His dhaahiriyyah, is His being above and over every single thing. And the meaning of "dhuhoor" requires highness (over something) and hence the "dhaahir" of something, is whatever is above it. And his nearness (butoon) is His complete encompassment of everything (in knowledge), in that He is closer to it than its own self, and this nearness is the general encompassment.

And what is deduced (of evidence) from this noble verse is the affirmation of these Noble Names from Allaah, which necessitate His encompassment of every single thing, in time, in place, in knowledge, in estimation (taqdeer) and in regulation (tadbeer). May He be exalted and sanctified in the most lofty manner.

Sharh Aqeedat ul-Waasitiyyah

Shaykh Salih al-Fawzaan

Trans. Abu 'Iyaad Amjad Rafiq

Part 16: Allaah's Everlasting Life, and the Names al-Hakeem and al-Khabeer

Text:

And His, the Sublime's, saying:

وَقَوْلُهُ سُبْحَانَهُ: ﴿وَتَوَكَّلْ عَلَى الْحَيِّ الَّذِي لَا يَمُوتُ﴾ .
وَقَوْلُهُ: ﴿وَهُوَ الْعَلِيمُ الْحَكِيمُ﴾، ﴿وَهُوَ الْحَكِيمُ الْخَبِيرُ

“And place your trust in al-Hayy, (the Ever-Living) who does not die” [Soorah Furqaan 25:58] and His saying, “And He is al-Hakeem, al-Khabeer” [Soorah Saba 34:1]

Explanation:

(...**And place your trust in al-Hayy, (the Ever-Living) who does not die...**) ever, meaning, submit your affairs to Him, since tawakkul (reliance) linguistically is tafweed (to relegate, submit). It is said I trusted in so and so in my affair, meaning I relegated it to him. And in its Sharee'ah usage it refers to the dependence of the heart upon Allaah in attaining what benefits and repelling what harms.

And relying upon Allaah is one of the forms of worship. It is obligatory, however it does not negate the adoption of the ways and means (in bringing about what is desired), rather it is in agreement with these means, completely.

The attribute of Life (hayaat) has been specified here, being indicative of the fact that the Ever-Living (al-Hayy) is the one who is to be trusted in for the attainment of the beneficial things. And there is no eternal life except for Allaah, the Sublime. As for the life of those that is cut off and which ends, then when they die, those who relied upon them will be lost.

So the point of evidence in this noble verse is that it contains the affirmation of perfect life for Allaah, the Sublime, and a negation of death from Him. And the verse also contains a combination of affirmation [perfect life] and negation [death] concerning the Attributes of Allaah, the Most High.

And His saying, (...**And He is al-Hakeem**...) has two meanings. The first of which is that he is the Judge (Haakim) between His creation, by way of His command that relates to the creation (al-amr al-kawnee) and His command that relates to the Sharee'ah (al-amr ash-shar'ee), in both this life and Hereafter.

The second meaning is that He is the one who is decisive, precise, exact, who perfects matters. And it is taken from "hikmah" which is to put something in its proper place. Hence, He, the Sublime, is the Judge (Haakim) between His servants, who has hikmah in both his creation (i.e. His act of creation) and His command (both kawnee and shar'ee). He did not create anything with no purpose, out of mere play, and nor did He command anything except that which is pure benefit, goodness.

(...**al-Khabeer**...) is derived from "khibrat", and this means to comprehend and encompass the inner realities and outward realities of things. It is said, "khabartu ash-shay (I attained proper knowledge of something)" when I came to know it upon its reality (i.e. as it truly is). Hence, He, the Sublime, is al-Khabeer, meaning the one who has encompassed the innermost, and the hidden realities of things, and the outward realities of things.

And the point of evidence in this verse is that it contains affirmation of two Names from amongst His Names, the Sublime, and they are "al-Hakeem" and "al-Khabeer", and they both comprise two attributes from amongst His Attributes, and they are "al-hikmah" and "al-khibrat".

Sharh Aqeedat ul-Waasitiyyah

Shaykh Salih al-Fawzaan

Trans. Abu 'Iyaad Amjad Rafiq

Part 17: Allaah's Encompassing All of His Creation With His Knowledge

Text:

يَعْلَمُ مَا يَلْجُ فِي الْأَرْضِ وَمَا يَخْرُجُ مِنْهَا وَمَا يَرْتَلُ مِنَ السَّمَاءِ وَمَا يَعْرُجُ فِيهَا 》 》 》 وَعِنْهُ مَفَاتِحُ الْغَيْبِ لَا يَعْلَمُهَا إِلَّا هُوَ وَيَعْلَمُ مَا فِي الْبَرِّ وَالْبَحْرِ وَمَا تَسْقُطُ مِنْ وَرَقَةٍ إِلَّا يَعْلَمُهَا وَلَا حَبَّةٌ فِي ظُلُمَاتِ الْأَرْضِ وَلَا رَطْبٌ وَلَا يَابِسٌ إِلَّا فِي كِتَابٍ مُّبِينٍ 》 》 وَقَوْلُهُ: 》 》 وَمَا تَحْمِلُ مِنْ أُنْشَى وَلَا تَضَعُ إِلَّا بَعْلَمَهُ 》 》 》 وَقَوْلُهُ: 》 》 لَتَعْلَمُوا أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ وَأَنَّ اللَّهَ قَدْ أَحْاطَ بِكُلِّ شَيْءٍ عِلْمًا 》 》 》 وَقَوْلُهُ: 》 》 إِنَّ اللَّهَ هُوَ الرَّزَّاقُ ذُو الْقُوَّةِ الْمُتَّيْنُ 》 》 》 .

“He knows that which goes into the earth and that which comes forth from it, and that which descend from the heaven and that which ascends to it”. [Saba' 34:2] “And with Him are the keys of the Ghair (all that is hidden), none knows them but He. And He knows whatever there is in (or on) the earth and in the sea; not a leaf falls, but he knows it. There is not a grain in the darkness of the earth nor anything fresh or dry, but is written in a Clear Record”. [Al-An'am 6:59], And His saying, “And no female conceives or gives birth, but with His Knowledge” [Fatir 35:11], And His saying, “That you may know that Allâh has power over all things, and that Allâh surrounds (comprehends) all things in (His) Knowledge”

And His saying, [At-Talaq 65:12], “Verily, Allâh is the All-Provider, Owner of Power, the Most Strong” [Adh-Dhariyat 51:58]

Explanation:

(...**He knows that which goes into the earth...**) meaning, whatever enters it of the rain, seeds, treasures and the dead, and other than that, (...**and that which comes forth from it...**) meaning, from the earth or plants, minerals and other than that, (...**and that which descend from the heaven...**), meaning, of rain and the Angels and other than that, (...**and that which ascends to it...**), meaning that which ascends to the sky, such as the Angels and the actions [of the servants] and other than that.

And the point of evidence from this noble verse is that it contains the affirmation of the knowledge of Allaah, the Sublime, that encompasses every single thing.

And His saying, (...**And with Him are the keys of the Ghaib...**), meaning with Allaah alone are the treasures of the unseen, (...**none knows them but He...**) so whoever claimed knowledge of anything from that, then he has disbelieved, and the explanation of "mafaateeh ul-ghaib" (keys of the Unseen) has been reported in the hadeeth related by Ibn `Umar, as occurs in the two Saheehs, from him that the Prophet (sallallaahu alaihi wasallam) said, "The keys of the Unseen are five (in number), none knows them but Allaah, then he recited the verse, "Verily, Allâh! With Him (Alone) is the knowledge of the Hour, He sends down the rain, and knows that which is in the wombs. No person knows what he will earn tomorrow, and no person knows in what land he will die." [Luqman 31:34].

(...**And He knows whatever there is in (or on) the earth...**), meaning of dry inhabited land, and the uninhabited desert, and the plants and the beasts and other than that, (...**and in the sea...**) meaning, He knows what it contains of living things (fish) and stones and other than that, (...**not a leaf falls...**), meaning from the trees of the land and (within) the sea and other than that, (...**but he knows it...**), meaning He knows of it and the time of its falling and its (falling) place, (...**There is not a grain in the darkness of the earth...**), meaning, that there is no seed in any of the dark places, or deep in the earth, (...**nor anything fresh or dry...**) from amongst all the existing things, both in general and in specific, (...**but is written in a Clear Record**), meaning that none of that occurs except that it is written in the Preserved Tablet.

And the angle of (extracting) the evidence from this verse is that it contains affirmation that none knows the unseen except Allaah, and that His knowledge encompasses every single thing, and it also contains an affirmation of al-Qadar (the decree) and al-Kitaabah (the writing) in the Preserved Tablet.

(...**And no female conceives or gives birth, but with His Knowledge...**) meaning, that no conception or giving of birth occurs except that Allaah knows it, so nothing is outside of his knowledge and regulation, control. So He, the Sublime, knows on what day the female will conceive and on what day she will give birth and the type of what she has conceived, is it male or female.

(...**That you may know that Allâh has power over all things...**) the laam (li-ta'lamoo) is connected to His saying, the Most High (in what occurs prior to it in the verse),

He created the seven heavens and of the earth a similar number...

Meaning that He did that (created the seven heavens and the seven earths) so that you may know the perfection of His power, (...**and that Allâh surrounds (comprehends) all things in (His) Knowledge...**) meaning, that you come to know that His knowledge encompasses every thing, and that nothing falls outside of His knowledge, whatever that may be, and the word “knowledge” (ilman) in the verse occurs in the accusative sense, in specification, or in verbal noun (form), because “ahaata” is with the meaning of “knowledge”.

And the point of evidence from the two verses is that they both contain an affirmation of the knowledge of Allaah that encompasses every single thing, and an affirmation of His qudrah (power) over every single thing.

And His saying, (...**Verily, Allâh is the All-Provider...**), meaning that there is no provider other than Him who provides for his creation, and who brings about (by His actions) that which brings them benefit, for He is abundant in (His) granting of provision, and vast with respect to it, so do not (therefore) worship other than Him, (...**Owner of Power...**), meaning the owner of complete power (quwwah), which cannot be overtaken by any weakness, (...**the Most Strong...**), meaning, far reaching in power (quwwah), and ability (qudrah) in their extremes, so no difficulty or burden befalls Him in His actions. And the meaning of “al-Mataanah” is severe firmness and strength.

Sharh Aqeedat ul-Waasitiyyah

Shaykh Salih al-Fawzaan

Trans. Abu 'Iyaad Amjad Rafiq

Part 18: Affirmation of Hearing and Sight for Allaah

Text:

وَقَوْلُهُ: 《لَيْسَ كَمُثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ》.

وَقَوْلُهُ: 《إِنَّ اللَّهَ نَعَمًا يَعْظُمُ بِهِ إِنَّ اللَّهَ كَانَ سَمِيعًا بَصِيرًا》

And His, the Most High's saying, "There is nothing like Him, and He is the All-Hearer, All Seer" [Shooraa 42:11], and His saying, "Verily, how excellent is the teaching which He (Allâh) gives you! Truly, Allâh is Ever All-Hearer, All-Seer" [An-Nisa 4:58]

Explanation:

(There is nothing like Him...), the beginning of the verse is His, the Most High's saying:

“The Creator of the heavens and the earth. He has made for you mates from yourselves, and for the cattle (also) mates” (Shooraa 42:11)

The Imaam Ibn Katheer said in his tafseer, “Meaning, that there is nothing like the Creator of all things in pairs, because He is the unique, the self-subsisting (assamad) one besides whom there is no equal”.

(and He is the All-Hearer...), the one who hears all sounds, **(All Seer...)**, the one who sees all things, and nothing in the heaven or the earth is hidden to Him. Imaam ash-Shawkaanee said in his tafseer, “Whoever understood this verse as it truly should be understood and reflected upon it as it should be reflected upon, then with respect to the differing of those who differed concerning the Attributes (of Allaah), he will traverse upon a clear and manifest way, and he will increase in insight when he reflects upon the meaning of His saying, “And He is the All-Hearer, the All-Seer”. For this affirmation (in this verse) that occurs after that negation of any likeness, equal to him comprises sure certainty, healing of the chests, and delight of the hearts. Therefore, give this illuminating proof and strong evidence its true estimation O seeker of the truth, for you will shatter many innovations and you will destroy many heads of innovation and you will compel the highest factions amongst the philosophers by way of it. Especially when you add to it, the saying of Allaah, the Most High, **“And they do not encompass Him in knowledge”** (Baqarah 2:110).

And His saying, **(Verily, how excellent...)**, before it is His saying,

Verily! Allâh commands that you should render back the trusts to those, to whom they are due; and that when you judge between men, you judge with justice

“ni'im” is amongst the words (used for) praise, and “maa”, it is an unknown, indefinite (thing) that has been described, as if it is being said, “What an excellent thing He teaches you”, and it has been said that the “maa” is a relative pronoun, meaning, “what an excellent thing, that which He teaches you”. And His saying, **(...is the teaching which He (Allâh) gives you...)**, meaning, that He commands you with, of fulfilling the trusts and judging with justice between the people. And His saying, **(...Truly, Allâh is Ever All-Hearer, All-Seer)**, meaning that He, the Sublime, hears what you say, and sees what you do.

The point of evidence from these two noble verses is that they contain an affirmation of hearing and seeing for Allaah. And in the first verse there is a negation of any likeness to the created things. Therefore, in what He has described and named Himself with there is a combination between negation and affirmation.

Sharh Aqeedat ul-Waasitiyyah

Shaykh Salih al-Fawzaan

Trans. Abu 'Iyaad Amjad Rafiq

Part 19: Affirmation the Will (Mashee'ah, Iraadah) for Allaah

Text:

وَقَوْلُهُ : 》 وَلَوْلَا إِذْ دَخَلْتَ جَنَّتَكَ قُلْتَ مَا شَاءَ اللَّهُ لَا قُوَّةَ إِلَّا بِاللَّهِ 》 ، وَقَوْلُهُ : 》 وَلَوْ شَاءَ اللَّهُ مَا افْتَلُوا وَلَكِنَّ اللَّهَ يَفْعُلُ مَا يُرِيدُ 》 ، وَقَوْلُهُ : 》 أَحْلَتْ لَكُمْ بَهِيمَةُ الْأَنْعَامِ إِلَّا مَا يُتَلَى عَلَيْكُمْ غَيْرَ مُحْلِي الصَّيْدِ وَأَنْتُمْ حُرُمٌ إِنَّ اللَّهَ يَحْكُمُ مَا يُرِيدُ 》 ، وَقَوْلُهُ : 》 فَمَنْ يُرِدُ اللَّهُ أَنْ يَهْدِيَهُ يَشْرَحْ صَدَرَهُ لِإِسْلَامٍ وَمَنْ يُرِدُ أَنْ يُضْلِلَهُ يَجْعَلْ صَدَرَهُ ضَيْقًا حَرَجًا كَانَمَا يَصْعَدُ فِي السَّمَاءِ 》 .

"It was better for you to say, when you entered your garden: 'That which Allâh wills (will come to pass)! There is no power but with Allâh'." [Al-Kahf 18:39] "If Allâh had willed, they would not have fought against one another, but Allâh does what He likes". [Al-Baqarah 2:253] "Lawful to you (for food) are all the beasts of cattle except that which will be announced to you (herein), game (also) being unlawful when you assume Ihrâm for Hajj or 'Umrah (pilgrimage). Verily, Allâh commands that which He wills". [Al-Mâ'idah 5:1] "And whomsoever Allâh wills to guide, He opens his breast to Islâm, and whomsoever He wills to send astray, He makes his breast constricted and closed, as if he is climbing up to the sky". [Al-An'am 6:125]

Explanation:

His saying, (...**It was better for you to say, when you entered your garden...**), meaning, "why did you not, when you entered your garden, (...[say] **'That which Allâh wills (will come to pass)! There is no power but with Allâh'...**), meaning, "If Allaah wills He will make it remain, and if He wills He will make it expire", as an acknowledgement of (his own) incapacity, and (an acknowledgement) that all power belongs to Allaah, the Sublime. Some of the Salaf said, "Whoever is amazed by something, then let him say, "Maa shaa'Allaah, laa quwwata illaa billaah".

And His saying, (**If Allâh had willed, they would not have fought against one another, but Allâh does what He likes**), meaning, if He, the Sublime had not willed their fighting, they would not have fought each other because nothing occurs within His dominion except what He desires, there is none to repel His decision and there is none to change His ordainment.

And His saying, the Exalted, (**Lawful to you...**), meaning, made permissible, and the address here is for the believers, (... **are all the beasts of cattle...**), meaning, camels, cows and sheep, (... **except that which will be announced to you (herein)...**), which is an exception to the beasts of cattle (already mentioned), and what is intended by this is what occurs in His saying, in the verse which occurs shortly after it,

Forbidden to you (for food) are: Al-Maytatah (the dead animals - cattle-beast not slaughtered) (Maa'idah 5:3)

And His saying (...**game (also) being unlawful when you assume Ihrâm for Hajj or 'Umrah (pilgrimage)...**), is another exception to the beasts of cattle (already mentioned).

And the meaning is that all of the beasts of cattle have been made lawful, except the what is wild, because that is game which is not lawful for you whilst you are in the state of Ihraam. His saying "when you assume Ihraam" is in the accusative case, and the intent behind "hurum" is the state of Ihraam for Hajj and 'Umrah or both of them together.

(Verily, Allâh commands that which He wills) of declaring something lawful or declaring something unlawful, and there is no objection, resistance to Him (in that).

The point of evidence from these verses is that they contain an affirmation of al-mashee'ah (will) and al-quwwah (power, strength) and al-hukm (judgement) and al-iraadah (will) as Attributes of Allaah the Exalted, in accordance with what befits His Majesty.

(And whomsoever Allâh wills to guide...), meaning, whomever Allaah wills to grant success and make his heart accept goodness. And "man (whomever)" is a conditional noun, and "yurid" is the conditional action (required), and (...**He**

opens his breast to Islâm...), is the conditional response (if the conditional action is present). And “ash-sharh” is ash-shaqq, splitting, cleaving, and its origin lies in “widening, expanding”, and the meaning of “sharahta al-amra”, meaning you have explained it, and made it clear. And the meaning is that Allaah expands his chest to the truth which is Islaam, until He accepts it with an open chest.

(...and whomsoever He wills to send astray...), meaning, and whomever He, the Sublime, wishes to turn away from accepting the truth, **(...He makes his breast constricted...)** meaning, it does not expand in order to accept the truth, **(...and closed...)**, meaning severely constricted, so no opening (for access) to the truth remains within it, and this is an emphasis for the meaning of constricted (dayiqan), **(...as if he is climbing up to the sky)**, its origin is “yatasa”ad”, meaning as if he is burdened with something that he is not capable of, over and over again, just like the one who wishes to ascend the sky is burdened. He has resembled the disbeliever and the burden of Imaan upon him like the one who is burdened with something he is not capable of, such as ascending the sky.

The point of evidence in the noble verse, is that it contains an affirmation of the iraadah (will) for Allaah, the Sublime, and that it covers guiding and misguiding. Meaning, He desires and wills guidance and also desires and wills misguidance, decreeing it to occur within the creation, due to a far-reaching wisdom.

For the Divine Will is of two types:

The first type: The Iraadah Kawniyyah Qadariyyah (Creational Will), and this is synonymous with al-mashee’ah. From its examples, is the saying of the Exalted,

And when We decide (aradnaa) to destroy a town (population), We (first) send a definite order (to obey Allâh and be righteous) to those among them who are given the good things of this life. Then, they transgress therein (Al-Isra 17:16)

And also His, the Most High’s saying,

But when Allâh wills a people's punishment, there can be no turning back of it (Ra’d 13:11)

And His saying,

And whomsoever He wills to send astray, He makes his breast constricted and closed (Al-An'am 6:125)

The second type: The Iraadah Deeniyyah Shar’iyyah (Religious, Legislative Will), and from its examples is the saying of the Exalted,

Allâh wishes to lighten (the burden) for you (An-Nisa 4:27)

And His saying,

Allâh does not want to place you in difficulty, but He wants to purify

you (Al-Ma'idah 5:6)

And His saying,

Allâh wishes only to remove Ar-Rijs (evil deeds and sins, etc.) from you, O members of the family (of the Prophet, sallallaahu alaihi wasallam) (Al-Ahzab 33:33)

THE DIFFERENCE BETWEEN THE TWO TYPES OF WILL

1. Allaah may love the Iraadah Kawniyyah and be pleased with it, and He may not love it nor be pleased with it. As for the Iraadah Shar'iyyah, then He certainly loves and is pleased with it. For Allaah wills disobedience (to occur) by way of the creation (will) but He is not pleased with it legislatively.
2. The Iraadah Kawniyyah is desired for something else besides it, for example, the creation of Iblees, and all the other evils (have been willed) so that on account of them striving, repentance and seeking forgiveness can be attained, and other such matters that are loved (by Allaah). And as for the Iraadah Shar'iyyah, then that is desired in and of itself. For Allaah desires obedience, both kawnan (decreeing for it to occur in the creation) and shar'an (requesting it legislatively), and He loves it and is pleased with it.
3. The Iraadah Kawniyyah will occur by necessity, and the Iraadah Shar'iyyah is not bound to occur, for it can sometimes occur and sometimes not.

Note: The two Iraadah's Kawniyyah and Shar'iyyah come together in the case of the sincere obedient person, and the Iraadah Kawniyyah is singled out (in occurrence) in the case of the disobedient one.

Note: The one who does not affirm the two types of Will and distinguish between them as well, then he has gone astray, like the Jabariyyah and the Qadariyyah. The Jabariyyah affirmed the Iraadah Kawniyyah only, and the Qadariyyah affirmed the Iraadah Shar'iyyah only. And Ahl us-Sunnah affirmed both types of Will and distinguished between them.

Sharh Aqeedat ul-Waasitiyyah

Shaykh Salih al-Fawzaan

Trans. Abu 'Iyaad Amjad Rafiq

Part 20:

Text:

وَقَوْلُهُ : 《 وَأَحْسِنُوا إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ 》， 《 وَأَقْسَطُوا إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ 》， 《 فَمَا اسْتَقَامُوا لَكُمْ فَاسْتَقِيمُوا لَهُمْ إِنَّ اللَّهَ يُحِبُّ الْمُتَقْيِنِ 》， 《 إِنَّ اللَّهَ يُحِبُّ التَّوَابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ 》， وَقَوْلُهُ : 《 قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحِبِّنِكُمُ اللَّهُ 》， وَقَوْلُهُ : 《 فَسَوْفَ يَأْتِي اللَّهُ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّوْهُ 》， وَقَوْلُهُ : 《 إِنَّ اللَّهَ يُحِبُّ الَّذِينَ يُقَاتِلُونَ فِي سَبِيلِهِ صَفَّا كَانُوكُمْ بُنْيَانٌ مَرْصُوصٌ 》 . وَقَوْلُهُ : 《 وَهُوَ الْغَفُورُ الْوَدُودُ 》

“...and do good. Truly, Allâh loves Al-Muhsinûn (the good-doers). [Al-Baqarah 2:195] “...and be equitable. Verily! Allâh loves those who are equitable”. [Al-Hujurat 49:9] “So long, as they are true to you, stand you true to them. Verily, Allâh loves Al-Muttaqûn (the pious)” [At-Tawbah 9:7] “Truly, Allâh loves those who turn unto Him in repentance and loves those who purify themselves”. [Al-Baqarah 2:222] “Say: “If you (really) love Allâh then follow me, Allâh will love you”...” [Aali Imran 3:31] “Allâh will bring a people whom He will love and they will love Him” [Al-Mâ'idah 5:54] “Verily, Allâh loves those who fight in His Cause in rows (ranks) as if they were a solid structure” [As-Saff 61:4] “And He is Oft-Forgiving, full of love (towards the pious who are real true believers of Islâmic Monotheism)” [Al-Buruj 85:14]

Explanation:

When the Shaykh (rahimahullaah) mentioned the verses that indicate the affirmation of the Wish (Mashee'ah) and Will (Iraadah), he also mentioned the verses that indicate the affirmation of Love (al-Mahabbah) for Allah, the Sublime (the all perfect, free of all defects). This contains a refutation of the one who equated between the Mashee'ah and Mahabbah, and said that they are mutually binding, such that every thing that Allaah wishes, then He has loved it (by necessity).

We have already discussed previously that this (matter) requires tafseel (detail, clarification), for Allaah can wish that which He does not love, such as the disbelief of the disbeliever, or all the types of sins. And He can also wish that which He loves, such as Imaan (of the Believer) and all the acts of obedience.

And, the Most High's saying, **(...and do good...)**, this is a command from Allaah, the Most High, to Ihsaan, which is to bring an action in its best state, and in its most perfect (manner). And Ihsaan is the highest level of obedience, **(...Truly, Allâh loves Al-Muhsinûn (the good-doers)...)**, this is the reason and justification behind the command with Ihsaan, for He ordered it because He loves it and loves its people. Thus, that becomes an incentive in fulfilling the command (to abide by it).

And His, the Most High's saying, **(...and be equitable...)**, is the command to equity, and this is justice in one's dealings, and in the rulings, with both the near (relative) and the distant person, **(...Verily! Allâh loves those who are equitable...)**, this is the reason for the command to equity, for He ordered it because He loves those who are equitable, meaning those who are just. And His, the Sublime's, love for them necessitates that He will reward them with the greatest of reward.

And His, the Most High's saying, **(...So long, as they are true to you, stand you true to them...)**, meaning that so long as those Pagans remain true to their covenant, and do not contradict it, then you also remain upon fulfilment (of your covenant) to them, so do not fight them, **(...Verily, Allâh loves Al-Muttaqûn (the pious)...)**, this is the reason for the command with Istiqamaah (being upright and true) in ones covenant, for He commanded it because it is from the actions of the pious ones, those whom Allaah loves. And there is an indication within this that fulfilling one's covenant and remaining true to it is from the actions of the pious people. And piety (at-taqwaa) is to be cautious and on one's guard against disobedience, by obedience to Allaah, whilst hoping in His reward and fearing His punishment.

And His, the Most High's saying, **(Truly, Allâh loves those who turn unto Him in repentance...)**, at-tawwaabeen, is the plural of at-tawwaab, and this (morphology) is a form of exaggeration and emphasis in expression of the word at-Tawbah, which in the language means "return", and legislatively, it means "to return back, away from sin". This is the explanation of this word in relation to the servant. And as for Allaah, then at-Tawwaab is from the Names of Allaah, the Most

High. Ibn al-Qayyim said, “The servant is tawwaab and Allaah is Tawwaab. The tawbah of the servant is his returning to His Master, and the tawbah of Allaah is of two types, a) the tawbah of permission and granting success and b) the tawbah of acceptance and confidence”.

(...and loves those who purify themselves...), al-mutatahhireen, is the plural of mutatahhir, and it is the active noun derived from at-tahaarah, which is purifying and cleaning oneself from filth and impurities, both physical and spiritual. In this noble verse there is a notification from Allaah, the Sublime, of His love for these two types of His servants, the tawwaabeen (those who constantly repent) and the mutatahhireen (those who keep themselves pure and clean).

And His, the Most High’s saying, **(...“Say: “If you (really) love Allâh then follow me, Allâh will love you”...”)**, as has been mentioned by Ibn Katheer and others, the reason for the revelation of this noble verse was that a people claimed that they loved Allaah, so Allaah tried them (i.e. examined them) by way of this verse, for this verse is the judgement upon every who claimed the love of Allaah but who is not upon the way of Muhammad, that he is a liar in his claim. And His saying, **(Allaah will love you)**, meaning that you will attain more, in addition to what you sought of your love of Him, which is His love of you, and this is greater than the first (thing that you sought).

And His, the Most High’s saying **(...Allâh will bring a people whom He will love and they will love Him...)**, this is the reply to the condition in His statement (earlier in the same verse), “Whoever amongst you turns back from his religion...”, He, the Most High is saying, informing about His great power, that whoever turns away from aiding His religion, and establishing His Sharee’ah, that He will replace him with one who is better than him. And they are a people who have been described with great characteristics, from the greatest of them are that Allaah loves them, and they love Him. And those intended in this verse are Abu Bakr as-Siddeeq and his army from amongst the Sahaabah and the Taabi’een (radiallaahu anhum), those who fought the people of apostasy. And then everyone who came after them and fought the apostates up until the Day of Judgement.

And His, the Most High’s saying, **(...Verily, Allâh loves those who fight in His Cause...)** is a notification from Him, affirming and emphasising that He, the Sublime, loves those who are described with these characteristics, “those who fight in His cause”, meaning they strive with their wealth and their souls in order to raise high Allaah’s word, **(... in rows (ranks)...)**, meaning that they arrange themselves in ranks, remaining firm, when fighting and they do not move from their places, **(... as if they were a solid structure)**, some of them fitting tightly and squeezing alongside others, and some of them clinging close one to another, such that there is no gap or space between them.

And His saying, **(...And He is Oft-Forgiving...)** meaning abundant in (granting) forgiveness, and al-ghafr (pardon, forgiveness) means the veil, covering. For He, the Sublime, forgives the one who turns to him (with tawbah) meaning that He conceals, and hides his sins and overlooks his errors. And **(..., full of love...)**, this is from al-wudd, which is a pure love, for He, the Sublime is Wadood, with the meaning that He loves the people who are obedient to Him. And there is a

subtle secret in the mentioning of these two Noble Names, which is that He loves His servant after granting Him forgiveness, for He forgives him and then loves him after that also.

The witness (point of evidence) from these noble verses is that they contain an affirmation of al-mahabbah and al-mawaddah (love) for Allaah, the Sublime, and that He loves some people and some actions and some characteristics (manners). Thus, He loves some things as opposed to others, based upon what His far-reaching wisdom necessitates, for He loves those who do good, He loves those who are just and equitable, He loves those who are pious, He loves those who follow His Messenger (sallallaahu alaihi wasallam), and He loves those who strive in His path, and He loves those who constantly repent and those who purify themselves.

And there is also an affirmation with them of al-mahabbah from two angles, the angle of the servant and the angle of the Lord, "**He will love them and they will love Him**", and "**If you (really) love Allâh then follow me, Allâh will love you...**" Within this there is a refutation of the one who negated love from both these angles, like the Jahmiyyah and the Mu'tazilah who said, "He does not love and nor is He loved", and they made ta'weel (false interpretation) of the love of the servants for Him to mean their love of worshipping Him and obeying Him, and (they made ta'weel of) His love for the servants to mean His beneficence to them, and making them firm, and the likes of that. This is a false interpretation (ta'weel) because His love (mawaddah and mahabbah), the Sublime and Exalted, for His servants are upon their realities, as they befit His Loftiness, just like all of His Attributes, and they are not like the mawaddah and mahabbah of the creation.

Sharh Aqeedat ul-Waasitiyyah

Shaykh Salih al-Fawzaan

Trans. Abu 'Iyaad Amjad Rafiq

Part 21: His Being Described With Mercy and Forgiveness, the Sublime and Exalted

Text:

وَقَوْلُهُ : 《بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ》 ، 《رَبُّنَا وَسَعْتَ كُلَّ شَيْءٍ رَّحْمَةً وَعِلْمًا》 . 《وَكَانَ بِالْمُؤْمِنِينَ رَحِيمًا》 ، 《وَرَحْمَتِي وَسَعْتَ كُلَّ شَيْءٍ كَتَبَ رَبُّكُمْ عَلَى نَفْسِهِ الرَّحْمَةً》 ، 《وَهُوَ الْغَفُورُ الرَّحِيمُ》 ، 《فَاللَّهُ خَيْرٌ حَافِظًا وَهُوَ أَرْحَمُ الرَّاحِمِينَ》 .

“In the Name of Allâh, the Most Beneficent, the Most Merciful” [Al-Fatihah 1:1] “Our Lord! You comprehend all things in mercy and knowledge” [Ghafir 40:7] “He is Ever Most Merciful to the believers” [Al-Ahzab 33:43] “And My Mercy embraces all things” [Al-A'raf 7:156] “Your Lord has written Mercy for Himself” [Al-An'am 6:54] “And He is the Oft-Forgiving, Most Merciful” [Yunus 10:107] “And He is the Most Merciful of those who show mercy.” [Yusuf 12:64]

Explanation:

The explanation of His saying, (**...In the Name of Allâh, the Most Beneficent, the Most Merciful...**), has already preceded in the beginning of the Book, and the relevance of it being mentioned here is that it contains an affirmation of ar-rahmah (mercy) for Allaah, the Most High, as an attribute amongst His Attributes, just as is the case in the verses mentioned after it. Imaam

Ibn al-Qayyim said, “ar-Rahmaan” indicates an attribute that is established with Him, the Sublime (the perfect, free of any defects and shortcomings), and “ar-Raheem” indicates the connection between the attribute (i.e. of mercy) and the one who is the object of that attribute (i.e. the one upon whom mercy is bestowed), just as He, the Most High said, “And He is ever-merciful (Raheem) to the Believers”, and there has never occurred “Rahmaan bihim” (merciful with them, using ar-Rahmaan as the name). The first (i.e. ar-Rahmaan) denotes the attribute, and the second (ar-Raheem) denotes the action, or verb. So the first indicates that mercy is a description of Him, and the second indicates that He is merciful to His creation with His mercy” End quote.

His saying (**...Our Lord! You comprehend all things in mercy and knowledge...**), this is a quotation of the Angels who carry the Arsh, and those that are around it, that they seek forgiveness for those who believe, so they say, (**...Our Lord! You comprehend all things in mercy and knowledge...**), meaning that your mercy and knowledge have surrounded everything, so both mercy and knowledge occur in the accusative sense, separated from the doer (faa'il), and this indicates the vastness of the mercy of Allaah, and its all-inclusiveness. So there is no Muslim or Kaafir, except that the mercy of Allaah will have reached him in this world. And as for the Hereafter, then it is specific only for the Believers.

And His saying, (**...He is Ever Most Merciful to the believers...**), this is information from Allaah, the Sublime, that He is merciful to the Believers, He shows mercy to them in this world and the hereafter. As for this world, then He guides them to the truth which others are ignorant of, and He shows them the path which others are astray from. And as for His mercy towards them in the Hereafter, then He saves them from the great terror (of that Day) and He enters them into Paradise.

And His saying, (**...Your Lord has written Mercy for Himself...**) meaning that He has made it incumbent upon His Noble Self, as a favour and beneficence from Him. And this writing is kawniyyah qadariyyah (i.e. He decreed that He will show mercy to so and so, and so and so, at what time, and where etc. and that all this is written, prescribed), no one made it incumbent upon Him.

And His saying, (**...And He is the Oft-Forgiving, Most Merciful...**), then He, the Sublime informs about Himself that He is described with forgiveness (al-maghfirah), and mercy (ar-rahmah) to whoever repents to Him and relies upon Him, whatever sin it maybe from, such as Shirk. For He turns to him, forgives him and shows mercy to him.

And His, the Most High's saying, (**...And He is the Most Merciful of those who show mercy...**), this is what Allaah, the Most High, has quoted concerning His Prophet Ya'qoob (alaihis salaam), when his offspring requested from him that he send their brother along with them, and they promised to protect him, so he said to them, "Certainly, the protection of Allaah is better than your protection". And this was relegation (submission of the affair) by Ya'qoob to Allaah with respect to protection of His son. And from His, the Most High's Names, is "al-Hafeedh", the one who protects His servants from destruction and ruin with His general protection (hifdh), and He protects their actions for them. And He also protects His believing servants from what corrupts their Imaan, and from what harms them in their religion and in their worldly (affairs) by His specific protection.

The witness (point of evidence) from the noble verses is that they contain the description of Allaah, the Sublime and Exalted, with mercy and forgiveness (ar-rahmah, al-maghfirah), in accordance with what befits His Loftiness, just like all His other Attributes. And within them is a refutation of the Jahmiyyah and the Mu'tazilah, and their likes, from those who negate Allaah being described with mercy and forgiveness, claiming to free from tashbeeh (resembling Him to the creation). They (the Negators) say, "Because the creation is described with mercy", and they falsely interpreted these verses figuratively, and this is false, because Allaah, the Sublime, affirmed this attribute for Himself. And His, the Sublime's mercy is not like the mercy of the creation such that tashbeeh should be necessitated (by affirming it), as they (the Negators) claim. For Allaah, the Most High, **"there is nothing like Him, and He is the all-Hearer, all Seer"**.

And the agreement in name does not necessitate agreement in meaning (the reality being indicated by the name), for the Creator has attributes that befit Him and which are unique to Him, and the creation have attributes that befit them and are unique to them. And Allaah knows best.

Sharh Aqeedat ul-Waasitiyyah

Shaykh Salih al-Fawzaan

Trans. Abu 'Iyaad Amjad Rafiq

Part 22: The (Attributes of) the Pleasure of Allaah, His Anger, And His Hate (Dislike) in the Qur'aan and that He is Described With That

Text:

قوله: ﴿رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ﴾، وَمَنْ يَقْتُلْ مُؤْمِنًا مُتَعَمِّدًا فَجَزَاؤُهُ جَهَنَّمُ خَالِدًا فِيهَا وَغَضِبَ اللَّهُ عَلَيْهِ وَلَعْنَهُ﴾، وَقَوْلُهُ: ﴿ذَلِكَ بِأَنَّهُمْ أَنْجَعُوا مَا أَسْخَطَ اللَّهُ وَكَرُهُوا رَضْوَانَهُ﴾، فَلَمَّا آسَفُونَا انتَقَمَنَا مِنْهُمْ، وَقَوْلُهُ: ﴿وَلَكِنْ كَرَهَ اللَّهُ ابْنَعَائِهِمْ فَتَبَطَّهُمْ﴾، وَقَوْلُهُ: ﴿كَبُرَ مَقْتًا عِنْدَ اللَّهِ أَنْ تَقُولُوا مَا لَا تَفْعَلُونَ﴾.

“Allaah is pleased with them and they are pleased with Him” [Al-Ma'idah 5:119] “And whoever kills a believer intentionally, his recompense is the (Fire of) Jahannam, he will remain therein for a very long time, and Allaah’s anger and curse will be upon him...” [An-Nisa 4:93] “That is because they followed that which angered Allâh, and hated that which pleased Him” [Muhammad 47:28] “So when they angered Us, We took revenge from them” [Az-Zukhruf 43:55] “But Allâh disliked their being sent forth, so He made them lag behind” [At-Tawbah 9:46] “Most hateful it is with Allâh that you say that which you do not do” [As-Saff 61:3]

Explanation:

His saying, (**Allaah is pleased with them and they are pleased with Him**), meaning that He is pleased with them on account of the pure and sincere actions of obedience they have performed, and they are pleased with Him due to the bliss that He has rewarded them with. And receiving the pleasure of Allaah, the Sublime is the greatest of the levels of bliss. Allaah the Most High said, **“And pleasure from Allaah is the greatest...”** (at-Tawbah 9:72). And their pleasure with Him is the pleasure of each one of them with his rank (reward in Paradise), such that he does not think that anyone has been given better than what he has been given.

And His saying, (**And whoever kills a believer intentionally...**), pay attention to His saying, “a believer” (and His distinguishing it) from the killing of a disbeliever, and also His saying, “intentionally”, (and His distinguishing it) from accidental killing. And the “muta’ammid” is the one who kills the one whom he knows is a person whose life has been protected (by the Sharee’ah) using (means) that is known overwhelmingly to lead to his death. And His saying, **(...his recompense...)** meaning, his punishment in the Fire **(...is the (Fire of) Jahannam...)**, this is a level from amongst the levels of the Fire, **(...he will remain therein for a very long time...)** meaning, he will remain in Jahannam and “al-khulood” is a lengthy habitation (in a place), and the statement **(...and Allaah’s anger... will be upon him...)**, is joined to the (judgement) that has been decreed (prior to it in the verse), this is indicated by the arrangement of the verse, (with the) meaning that He will make his recompense to be Jahannam and will also be angry with him, **(.. and (His) curse will be upon him...)**, meaning He will repel him from His mercy, and “al-la’an” (curse) means, repelling, and distancing (someone) from the mercy of Allaah.

And His saying, (**That is because...**), meaning, (in reference) to what has been mentioned in the verse before it, of the severe way in which the Angels will take the souls of the Disbelievers (upon their deaths) because they, **(...they followed that which angered Allâh...)** of being engrossed in sins and forbidden desires, **(...and hated that which pleased Him...)**, meaning that they hated that which pleases Him of Imaan (faith) and righteous actions. And His saying, **(...So when they angered Us...)**, meaning caused us to become angry, **(...We took revenge from them...)** meaning, “We punished them”, and “al-intqaam” is the severest form of punishment.

And His saying, **(...But Allâh disliked their being sent forth...)**, meaning that Allaah hated them going out with you for the battle expedition, **(...so He made them lag behind...)**, meaning that He prevented them from going out with you, and He abandoned them (in His) pre-decree and ordainment, despite Him having ordered them to fight legislatively. He made them capable of going to it physically, but He did not aid them in it (i.e. enable them to embark upon it), due to a wisdom that He knows. And He mentioned this in the verse that comes after it in His saying, **“Had they marched out with you, they would have added to you nothing except disorder”** to the end of the verse (At-Tawbah 9:47).

And His saying, (**...Most hateful it is...**) meaning that it is (that matter) is great in the hatred (towards it), and this is “al-bughd”. And the word hateful (maqtan) is in the accusative form (**...that you say that which you do not do**) meaning that you promise goodness from yourselves but you do not fulfill what you have promised. And concerning the cause of revelation of this verse, it has been reported that a group of people amongst the believers, before Jihaad was made incumbent, they said, “We love that Allaah should inform us of the best of deeds so that we can perform it”, so Allaah informed His Prophet (sallallaahu alaihi wasallam), that the best of deeds is Imaan in Allaah that contains no doubt, and Jihaad against the people of disobedience who opposed Imaan and did not affirm it. So when the (ordination) of Jihaad was revealed those people amongst the believers disliked it, and it made their affair difficult for them, so Allaah said, “**O you who believe! Why do you say that which you do not do?**” (as-Saff 61:2).

The witness (point of evidence) from these verses is that they contain a description of Allaah with al-ghadab (anger) and ar-ridaa (pleasure) and al-la'an (cursing), and al-intiqam (severe punishment), and karaahiyah (dislike, hatred), and al-asaf (anger) and al-maqt (hate). And all of these are amongst the attributes of action that Allaah does when He wills, if He wills, however He wills. And Ahl us-Sunnah affirm all of that for Allaah, just like He affirmed it for Himself, in the manner that befits His Loftiness.